

1964

# THE HISTORICAL TRAIL



# **The Historical Trail**

**Yearbook of the Historical Society of the  
New Jersey Annual Conference of the  
Methodist Church**

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**Vol. I****1964****No. 3**

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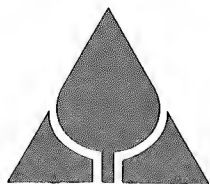
## **FOWARD**

The former issues of the **Historical Trail** were received with favorable commendations; thus the committee has decided to enlarge the size of this year's issue. It was also decided by the committee to print this issue and to dedicate it to the Tercentenary Year of New Jersey. We extend our congratulations to our state on her anniversary.

It will be noted that some of the printed matter is a continuation of articles begun in last year's **Historical Trail**. Our appreciation is extended to Rev. Robert B. Steelman and his colleagues and to all who have contributed articles for this issue. To all we say thank you for a job well done. Other Conference Historical Societies have thought well of this pamphlet, and some have started similar projects. Dr. Frank Baker of Duke University, Dr. Albea Godbold of the Association of Methodist Historical Societies and the Methodist Book Concern, in Nashville, Tennessee, have requested that their names be placed on our mailing list.

Our committee on publication would appreciate hearing about old historic churches and personalities in our conference. Many churches have unpublished events that would be of interest to our readers.

**D. C. Evans**



# TERCENTENARY

FOR THREE CENTURIES

PEOPLE, PURPOSE, PROGRESS

"In the beginning God" created New Jersey. Of course, that was not the name of a section of God's world at that time; but in 1638, after the Dutch and Swedes had both had settlements in this part of the colonies, English settlers arrived from New Haven. This was the prologue to Charles II's proprietary land grant of twenty-six years later to the Duke of York as well as the dispatch of an expedition against the Dutch in New Amsterdam in the same year. Soon after receiving his brother's royal gift, the Duke of York in 1664 leased the lands between the Hudson and the Delaware Rivers to Lord Berkeley, Baron of Stratton, and to Sir George Carteret of Saltrum and named the holdings New Jersey or Nova Caesarea. The colony of New Jersey was thus established and named in honor of Cartaret, who, as the governor of the Isle of Jersey, had defended it for the Royalist forces during the English Civil War. 1664 thus became a very significant date in New Jersey's history.

The beginning of the Christian message in New Jersey must be traced through other denominations since the Methodist Church did not exist at that early date. Articles of the Tercentenary Edition of the Courier-Post, May 19, 1964, note the following dates of various denominations in the state: Presbyterian, 1680; Quaker, 1682; Anglican, 1685; Baptist, 1688; Lutheran, 1703; Roman Catholic, 1744 and Moravians, 1760. From a man who has spent much time in southern Jersey searching for arrow heads, it has been learned that Presbyterian churches seemed to appear at every crossroad. In time, many of these churches were discontinued by the Presbyterians; however, when the Methodist Church began to spread throughout the state, the Methodists reopened these closed Presbyterian churches. Methodism has profited by this "church at every crossroad" in having churches available for the population explosion.

The earliest inhabitants of New Jersey have played an important part. It appears that the Indians of New Jersey were better businessmen than the Indians of New York. While the New York Indians sold Manhattan Island for twenty-four dollars in jewelry and other goods, the Essex County Indians did not part with most of the land in the county until they had collected seven hundred and fifty dollars in goods. An interesting account of the New Jersey Indians is in an article about "Old Gloucester County,"

the oldest county of New Jersey. This county was established on May 28, 1686, with geographical boundaries including what is now Comden and Atlantic Counties. Captain Cornelius Mey, the earliest visitor to this county, established Fort Nassau in 1625. Upon Captain Mey's first visit, he was greeted by the Lenni Lenape Indians, a name meaning original people. These Indians lived in small wigwam villages, hunted deer and turkeys in the area's fertile fields and woods, and fished in the Delaware River and the many lakes that dot the countryside.

When the Swedes made their settlement along the Raccoon Creek in 1625 at what is now Swedesboro, they had no difficulty in establishing friendly relations with this peace-loving tribe of Indians. The Lenape Indians were often used as peacemakers by other Indian tribes. In 1753, the first Indian reservation in North America was established at Indian Mills, (Brotherton) Burlington County. In 1801, the Lenape Indians sold their land and moved to Lake Oneida, New York.

Only eleven years after the establishment of the first Indian reservation and one hundred years after New Jersey's becoming a colony, John Early, the first man to bring Methodism to New Jersey, arrived from Ireland. He settled near Old Union Church, now known as Aura. His intense zeal for God's cause illustrates the secret of the success of early Methodism and its growth through the services of dedicated laymen in giving their time and talents as Christian leaders. To Captain Webb, a layman, Joseph Pilmoor and Richard Boardman, the first missionaries to America, and Francis Asbury and Thomas Coke, the first bishops, goes much credit for the success of early Methodism. New Jersey, both as a colony and a state, has felt the Methodist influence in a variety of ways. The Lenni Lenape Indians would certainly be surprised to see their former homeland as it is today. The original foot trails of twelve to eighteen inches have changed into modern highways of eight lanes. These same highways are carrying the greatest concentration of traffic in the world. The first formalization of roads in New Jersey came in 1673 when the General Assembly of the East Jersey Colony passed a Public Roads Act. Progress has been slow. Even after the Revolution, a trip from New York to Philadelphia by stagecoach took two days; now the trip requires two hours and less.

Changes have also occurred in the tasks of the Methodist minister. The paths of years begun by the Indians have been deepened by the circuit riders of the Methodist Church. To fulfill the burning desire to reach the distant parts of New Jersey as well as the cities, the early Methodist ministers preached several times each day under varying circumstances. Circuits were large; travel was difficult; living was unbearable at times;

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--- PEOPLE, PURPOSE, PROGRESS ---

however, these men laid a solid foundation for the work of our church today. In the early days, stations were few and circuits were many; today, circuits are few and stations are many. Time has worked its changes, but with these changes have come new problems and challenges. May the minister of today meet these challenges of service to Christ with the same courage and success as his predecessor.

In 1836 action was taken by the Philadelphia Conference of the Methodist Episcopal Church which eventually brought into being a Methodist Conference named for the state of New Jersey. The New Jersey Conference opened its first session at Newark, New Jersey, on Wednesday morning, April 26, 1837, with Bishop Beverly Waugh in the chair. The General Conference of 1856 took action that divided New Jersey into two conferences. The New Jersey Conference and the Newark Conference were established and were directed to meet for the last time as the New Jersey Conference in 1857. At the close of the conference session, two lists of appointments were read: one list for the New Jersey Conference, and one list for the Newark Conference.

Since 1868, overtures have been made for the reunion of the two conferences, but there have been no positive results, even with the creation of a joint committee to study the situation, until 1964. During July, 1964, the Northeastern Jurisdictional Conference was held and took action to unite New Jersey into one Methodist area, not as one conference as formerly. The New Jersey Area of the Methodist Church has been established, bringing the Methodists of New Jersey into one, yet serving separately as the New Jersey Conference and the Newark Conference. Bishop Prince Albert Taylor is assigned as the first bishop to serve in the New Jersey Area.

Although many nations have influenced the settling and developing of New Jersey, England probably has had more influence than any other nation. In the development of the Methodist Church, England has also played a large part. An Englishman, John Wesley, a minister of the Church of England, became the organizer of the Methodist Episcopal Church. This great leader never left the Church of England, nor did he encourage his followers to organize a new denomination. The American Revolutionary War and other circumstances developed the need for The Methodist Church. We, as Methodists, owe much to the deeply spiritual life of John Wesley as we serve the present day in the state of New Jersey.

Dr. J. Hillman Coffee



The Thomas Potter Meeting House, Goodluck Methodist Church

## PREFACE

This brief sketch of the Thomas Potter Meeting House in Goodluck, in Lacey Township, Ocean County, New Jersey, is a project of the Historical Society of the New Jersey Methodist Conference, "Along the Asbury Trail", which retraces the travels and labors of Bishop Francis Asbury (1745-1816) in the Jerseys.

Protestantism at Goodluck, one mile north of Forked River in Ocean County, reaches back more than a dozen years before the American Revolution. At this time the Rev. John Brainerd (1720-1781), the early Presbyterian missionary, was one of the first riders of the circuit on the coast in old Monmouth County. In June of 1761, Rev. Brainerd, while in the city of Trenton, wrote a letter to the Rev. Enoch Green (1734-1776) in which he lists the preaching stations of his circuit from Toms River to Tuckahoe. He mentions seventeen heads of family and one meeting house. The first of these listed is Toms River, GOODLUCK, at T. Potter's or D. Woodmansee's.

Thomas Potter ( -1782) was the son of Thomas Potter from Rhode Island, who had settled at Goodluck about 1750. Thomas Potter, Jr. married Mary Hulet the daughter of Robert Hulet who had also been an early settler. Thomas, Jr., lived about 0.5 mile

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--- THOMAS PORTER MEETING HOUSE ---

east of the Meeting House. The house is still standing at the foot of the lane leading past the Meeting House.

Potter was in the habit of opening his house to travelling preachers of all persuasions: Quakers, Baptists, Presbyterians, and Methodists. Mary, his wife, objected to holding services in her kitchen and persuaded her husband to erect a building in his field west of the house.

The earliest notice of the Potter Meeting House is found in the following extract from the *Journal of John Griffith*, a minister of the Society of Friends:

On the 22nd: day of the 4th: month 1766 had a large meeting at Little Egg Harbor . . . we travelled by the seaside to a place called GOODLUCK where we found a large meeting house not quite erected by one Thomas Potter intended by him it seems for all preachers to make use of who could preach freely.

In this new meeting house was preached the first Universalist sermon in America. The Rev. John Murray (1741-1815) sailed from England for New York in July of 1770. During a thick fog in the early part of September, the brig *Hand in Hand* on which John Murray was acting as supercargo, struck a reef on the outer bar of the old Cranberry Inlet nearly opposite Toms River. She soon passed over and was held by her anchor from going ashore. Rev. Murray came ashore to restock the ship's larder at Goodluck. Here he met Thomas Potter.

On learning of Rev. Murray's religious beliefs of Universalism, Potter called on him to preach in the meeting house. After much soul searching, Rev. Murray did so and continued to preach here at Goodluck, Toms River, and other places along the coast.

Thomas Potter died twelve years later, (in 1782), and his will devised the meeting house and lot to Rev. Murray with a desire that the church should be kept free to all religious societies for the worship of God.

The first notice of Methodist preaching at Goodluck is that of Benjamin Abbott in 1778 when he made his first tour of the Jerseys. From his *Journal*, "We rode (the) next day with one of our friends to a place called Goodluck where I preached from these words..." During the Revolutionary War when other doors were closed to the Methodist Societies, they always found a very warm welcome at the Potter Meeting House: however, Bishop Francis Asbury in his first tour of the Jersey District along the coast in September of 1786 makes the following entry in his *Journal*, "I had many to hear at Potters Church, but the people were insensible and unfeeling."

Some five years later on September 7, 1791, Francis Asbury made another tour of the Jersey District. The *Journal* for this visit reads "At Potter's Church I learn some were offended: blessed be to God! my soul was kept in great peace." On Tuesday April 25, 1809, on a twenty day tour of the Jersey District with Henry Boehm, Francis Asbury paid his last visit to this area. The *Journal* entry reads "At David Woodmansee's on Tuesday I preached on 2 Timothy 2:15." David Woodmansee (1719-1799), a member of an old family, had settled in the Goodluck area in 1749. He was the son of Thomas Woodmansee and lived between Stouts Creek and the north branch of Forked River.

Potter's Meeting House was sold to the Methodist Society by a deed dated November 7, 1809. The deed is from Nathaniel Cook of Monmouth County of the first part and Paul Potter, Samuel Woodmansee, John Crammer, Caleb Falkinburg, Isaac Rogers, John Tilton and David Bennett. The consideration was \$125 for the house and lot. In 1835 a part of the congregation withdrew and formed the Methodist Church in Forked River. The old Potter's was rebuilt in 1841 after serving some 75 years. In 1905 a portion of this congregation withdrew and formed the Methodist Church at Lanoka Harbor.

Many of the great and near great riders of the circuits have held forth in this old meeting house and have preached the doctrine of "Free Grace" where a man may repent, believe and be saved, and many congregations have come and gone.

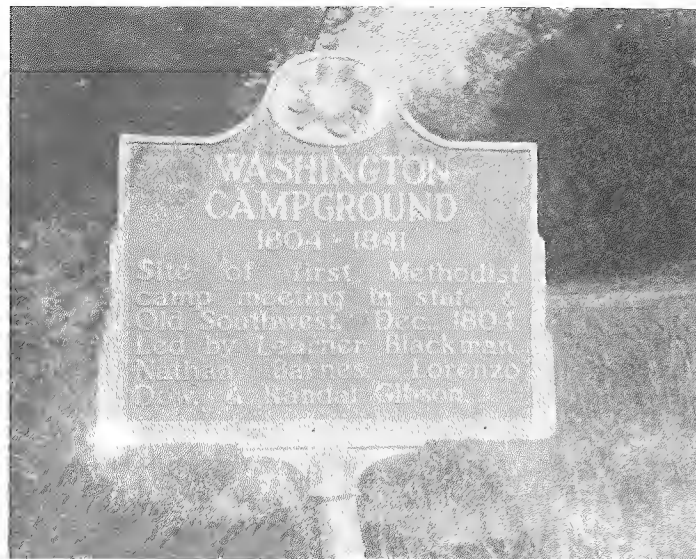
Potter's Meeting House, the heir of this preaching and the lay work of many good men — most of them unsung — is today still an outpost of Methodism in this part of old Monmouth.

#### SOURCES

*Life of Rev. John Brainerd*, David Brainerd, 1865.  
*History of Monmouth and Ocean Counties, N.J.*, Edwin Salter, 1889.  
*The Experiences and Gospel Labors of the Rev. Benjamin Abbott*, John Firth.  
*Journal of Francis Asbury*, Vol. 1 & 2.  
*The Methodist Trail in New Jersey*, 1961.

Joseph Henry Bennett





**LEARNER BLACKMAN**  
(1781-1815)

During the first seventy-five years of the Methodist Church in America, more than one half of all the circuit riding preachers who died were less than thirty-five years of age. They literally spent themselves in the service of Jesus Christ as they preached the Gospel and sought to spread scriptural holiness throughout the land.

One of these pioneer preachers was Learner Blackman who served his Lord and the Methodist Church from 1800 to 1815. Learner, born in English Creek, New Jersey, was of a pious family. His grandfather, Andrew Blackman, was a staunch Presbyterian who founded the Blackman (Presbyterian) Meeting House which later became the Zion Methodist Church, Bargaintown. His parents, David and Mary (Clark) Blackman, became Methodists. Their home was a preaching place of many early itinerants including Bishop Asbury. David Blackman was a class leader of the Society which built the English Meeting House near the present Asbury Church in English Creek.

When about sixteen Learner was converted by the first sermon preached by his brother-in-law, the Rev. John Collins. This was during the great Methodist revival which swept South Jersey in 1797. Learner soon felt the "call to preach" and was received on trail by the Philadelphia Conference in 1800.

Learner Blackman's first two years in the ministry were spent

on the eastern shore of Delaware and Maryland. These were years of unprecedented revival. At the Annual Conference at Smyrna, Delaware, in June of 1800, more than one hundred were converted.

Revival seemed to accompany the work of Learner wherever he went. He left the Philadelphia Conference and joined the old Western Conference in 1802. In a letter to his bishop dated March 20, 1804, he tells of the "wonderful displays of divine power" on the Lexington, Kentucky Circuit and says "the work is still spreading."

Blackman was a true pioneer. He volunteered for the Natchez Mission. To get there, he and his two travelling companions, Nathan Barnes and the eccentric Lorenzo Dow, had to travel five hundred miles down the wilderness Natchez Trace through Indian territory from Franklin, Tennessee, to Natchez, Mississippi.

Once in Mississippi, Learner began to work. He organized the first camp meeting ever held in Mississippi or the "old southwest." Under his inspiring leadership, the work expanded from one to four circuits within a year, and Blackman was made a presiding elder, the first one ever seen in Mississippi. He served in this capacity for the next ten years on the Mississippi, Holston, Cumberland, and Nashville Districts of the Western Conference. Twice, in 1808 and in 1812, he was a delegate to General Conference. He served his church well.

His indefatigable labors met with great success. During his two years on the Holston District, he reports from five to twenty converted at every camp meeting attended by congregations as large as two thousand. Radford in *The History of Methodism In Kentucky* says that during Blackman's first year on the Cumberland District, he "rode more than 5,000 miles, preached 341 sermons, and to 95,071 persons."

When the War of 1812 broke out, Blackman interrupted his work on the Nashville District to serve as chaplain for a few months to General Andrew Jackson's Tennessee Volunteers. As chaplain he allowed no interference, not even from the General, in his work of ministering to men's souls.

The Rev. Mr. Blackman married a widow, Mrs. Elizabeth Odom Elliott of Sumner County, Tennessee, on June 22, 1813. He describes his marriage in his Journal in this fashion: "Mrs. E., now Mrs. B., is the only person I ever addressed on the subject of matrimony. I believe she is among the best of women. She is a gift of the Lord. I now have entered the 33 year of my natural life, the 17 of my religious life, the 14 of my itinerant life, and the 1 of my married life."

On June 6, 1815, returning from a trip to his sister's in Ohio, Learner Blackman was drowned while crossing the Ohio River at Cincinnati. His body was recovered from its watery grave and buried in the rear of Old Stone Church, Wesley Chapel, Cincinnati. He was only thirty-four when he died.

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Learner Blackman was a missionary, a preacher, and an evangelist. As presiding elder and General Conference delegate he was a leader in his church. He served his country as chaplain in a war. He knew well two men who later became president of the United States, Andrew Jackson and William Henry Harrison. Whether a man was destined to be a future president or only one of the lazy poor, Blackman was alike concerned for his soul's salvation and sought to win each to his Lord and Savior.

His fellow minister Jacob Young, who followed him on the Mississippi District, pays him this tribute:

Blackman was a man of extraordinary natural and moral courage . . . He feared no danger, dreaded not the tongue of slander, while he was doing and suffering for the glory of God. Whatever he thought ought to be done, he thought could be done . . . He was a very genteel man, of fine person, of refined manners, and mind well stored with general knowledge . . . He was perfectly at home among the middle class, he never neglected the poor, he loved both the slave and the slave-holder, and in return was honored and loved by them both . . . I found it hard work to follow him . . . He was truly a wise man, turning many to righteousness.

#### NOTES

Original source material includes the following:

1. An autobiographical sketch of his ministry in Mississippi, in Jones, *A Complete History of Methodism In Mississippi*, Vol. I.
2. A portion of his original handwritten Journal, beginning July 8, 1812, recently found in the archives of the Mississippi Conference. This is now in the process of being compiled, edited and annotated.
3. Two letters to his bishop, dated March 20, 1804 and December 17, 1804.

Secondary sources include the following:

1. "The Blackman's of Great Egg Harbor," Joseph Henry Bennett in Vol. I, No. 1, *The Historical Trail*.
2. Jones, John G., *A Complete History of Methodism In Mississippi*, I, 1887.
3. McFerrin, John B., *History of Methodism In Tennessee*, II, 1871.

4. Price, Richard N., *Holston Methodism*, II, 1906
5. Radford, Albert H., *The History of Methodism In Kentucky*, I, 1868.
6. Sprague, William B., *Annals of the American Methodist Pulpit*, 1861.

Robert B. Steelman

#### LAY ACTIVITIES IN THE NEW JERSEY CONFERENCE

(Continued from Vol. I, No. 2)

During the decade of the 1890's, the two most debated questions concerning the place of laymen in the Methodist Church were these: (1) Shall women be seated as General Conference Delegates? (2) Shall the General Conference have an equal number of Ministerial and Lay Delegates? In the New Jersey Conference the single most important advance made in Lay Activities was the holding of the First Layman's Convention in 1898.

Several Conferences sent women delegates to the 1888 General Conference. They were refused a seat. The question of their eligibility as delegates was ordered submitted to the Annual Conferences for a vote. The New Jersey Conference took up the question in 1890. After the delegates had held considerable debate, the vote was taken and announced as follows: for the seating of women delegates - 43, against - 118. The New Jersey Conference clearly did not want women deciding the affairs of the church.

The same question was again brought to the Conference in 1891. Again the cause of woman's suffrage was soundly defeated in our Conference. The vote was yes - 54, no - 128. Women were again refused a seat in the 1892 session of General Conference, though some Conferences had again sent women delegates.

The proposal of the 1892 General Conference for equal Ministerial and Lay delegates to General Conference was submitted to the Annual Conferences in 1894. The proposal said, "There shall be from each Annual Conference Lay Delegates equal in number to the Ministerial Delegates, who shall deliberate and vote with the ministers as one body." The vote in the New Jersey Conference was: aye - 16, no - 121. Lay Activities was not easily accepted by our Conference.

When the General Conference of 1896 met, laymen still did not have anywhere near equal representation. This Conference achieved a first, however, in that women delegates were seated, though under protest.

The 1897 session of the Annual Conference again turned down the proposal for equal representation by a vote of 36 yes to 125 no; however, lay work in the Conference reached a new high in 1898 with the holding of the First Layman's Convention. The Convention assembled in the First M. E. Church, Camden on March 31st. The attendance was so large that many were standing. General James F. Rusling of Trenton called the Convention to order and led in prayer. General Rusling was made temporary chairman with John S. Turner of Bridgeton as secretary.

Bishop McCabe spoke on the "State of the Church." Among other things, he said in the past twelve years over 1,000,000 members, 850,000 Sunday School scholars, and \$45,000,000 of church property had been added to the Church. Rev. Dr. Morsholl of Camden followed on "The Relation of the Laity to the Clergy and the Church," and declared in favor of equal representation in the General Conference. Rev. Dr. Raymond of Wesleyan University spoke on the same line. The Rev. Dr. Hondley of Camden spoke on "Our Missionary Debt." Rev. Dr. O'Hanlon spoke on education and also approved of equal representation. Dr. John E. James of Philadelphia and the Honorable John Field, ex post master there, also made addresses favoring equal representation.

George W. Evans of Ocean Grove then offered a resolution urging the New Jersey Conference to adopt the principle of equal Lay and Ministerial representation in General Conference according to the plan proposed by the Rock River Annual Conference.

The Layman's Conference also adopted a resolution of support to President William McKinley in the present crisis over Cuba and Spain. The resolution stated, "In common with our fellow-citizens everywhere, we want peace with honor; but it must be with honor and humanity first, and if it must be war, then let it be a war crowned with American victory."

The Layman's Association of the New Jersey Annual Conference was organized as a permanent organization to meet annually during Conference week. A constitution was adopted and the following officers elected: President, James F. Rusling, Trenton; Secretary, John S. Turner, Bridgeton; Treasurer, H.L. Titus, Camden; Vice Presidents - New Brunswick District, George W. Evans; Trenton District, Gilbert Slack; Camden District, George C. Baker; Bridgeton District, Benjamin Patterson.

Following the urgings of the Layman's Convention, the Annual Conference of 1898 approved by a vote of 110 to 65 the proposed amendment providing for equal Lay representation in the General Conference. The General Conference of 1900 approved the change to equal representation.

The second Layman's Association of the New Jersey Conference meeting was held in St. Paul's Church, Atlantic City, with the president, James F. Rusling, in the choir. Many plans were laid for the work to be accomplished in the 20th Century: How to unite the M.E. Church, the M.E. Church South and the Methodist Protestant Church; (this took place in 1939) How to capture and to Christianize our great American cities; How to suppress and to extirpate the American Saloon; How to Christianize and to civilize our new, American possessions beyond the seas; How to unify and bring into practical alliance the English speaking and Protestant Nations of the earth - the great Anglo-Saxon race - so that they should everywhere stand together for righteousness and peace.

Walter B. VanSant

### THE LANDING OF BOARDMAN AND PILMOOR AT GLOUCESTER POINT

"On the 24th day of October 1769 Messrs. Boardman and Pilmoor, the first Methodist missionaries sent to America by John Wesley, landed at Gloucester Point (their first landing place) and immediately set about their work of doing good."

The Centennial of that event was celebrated in the First Church, Gloucester, in 1869, with appropriate services. One of the hymns sung on that occasion contained the verse:

Where, where will be the birds that sing,  
A hundred years to come?  
The flowers that now in beauty spring  
A hundred years to come?  
The rosy lip, the lofty brow,  
The heart that beats so gaily now,  
O where will be the love's beaming eye,  
Joy's pleasant smile and sorrow's sigh,  
A hundred years to come?  
Where, O where? A hundred years to come.

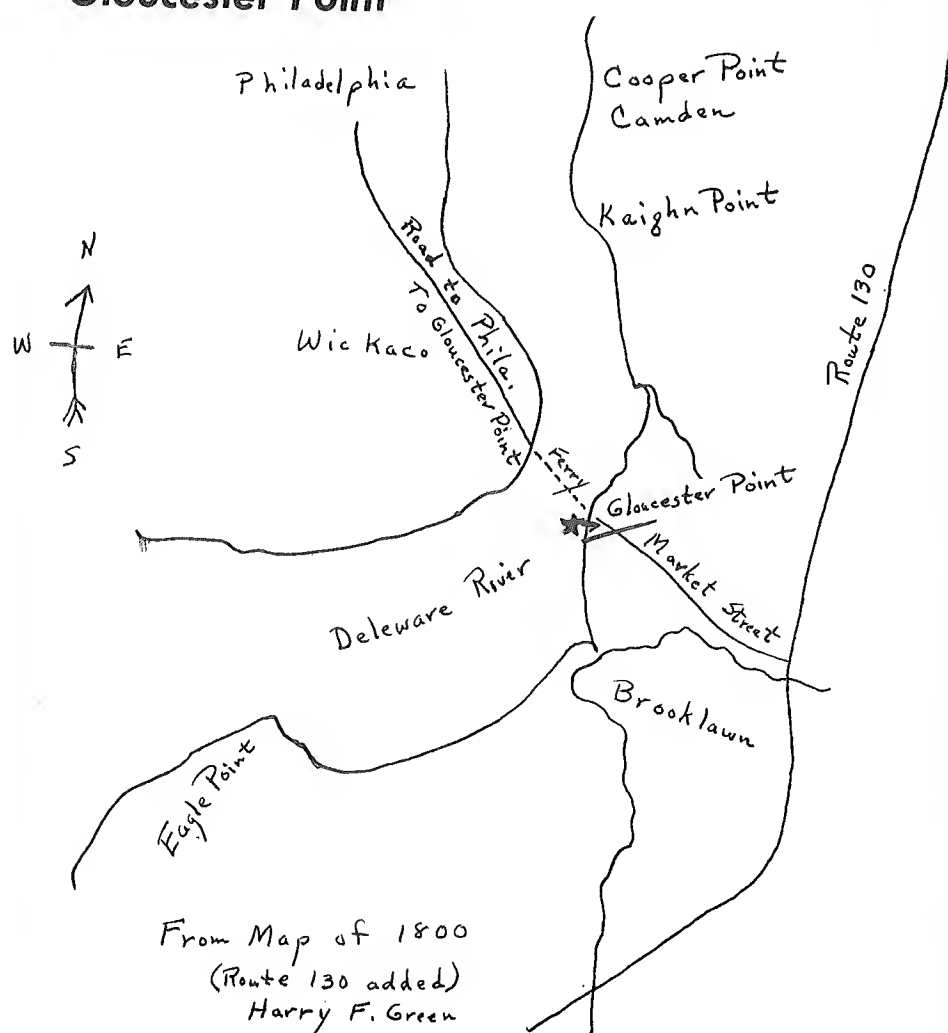
The answers to the questions in the above verse might be answered in the future. The bicentennial anniversary of the landing of Boardman and Pilmoor at Gloucester Point is being planned for October 24, 1969.

Historic Gloucester Point was first settled in 1623. Cornelius Mey with a few Dutch pioneers attempted to establish a permanent settlement. This attempt failed, and English and Irish Quakers were the next inhabitants.

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## \*Gloucester Point



Gloucester Town was the county seat of Gloucester County for 100 years with the court house and jail located at Gloucester Point. Gloucester Point escaped having a tea party like Boston and Greenwich by a narrow margin when Captain Ayers of the ship Polly, threatened with tarring and feathering, returned to England with his cargo. Betsy Ross' first marriage took place at Gloucester Point, November 4, 1773. Today Gloucester Point occupies the same site and is known as the Camden County Park. Gloucester Point is midway between the north and south boundaries of Gloucester City on the Delaware River below Camden.

From the early Methodists in America, a powerful appeal was made to Mr. Wesley, requesting aid from England, especially able ministers. Mr. Wesley in his Journal, August 1, 1769, speaks of the Conference at Leeds being a very loving one and says: "On Thursday I mentioned the case of our brethren in New York, who had built the first Methodist preaching house in America, and were in great want of money, but much more of preachers. Two of our preachers, Richard Boardman and Joseph Pilmoor, willingly offered themselves for the service, by whom we determined to send them fifty pounds, as a token of our brotherly love."

Mr. Boardman had been in the service six years and Mr. Pilmoor four years. They were young and strong, and their hearts were in the work, and they were volunteers. In August 1769 after careful preparation for their trip to America, they began a journey that was long, tedious and unpleasant. On October 24, 1769, after nine, long weeks they landed at Gloucester Point, then six miles below Philadelphia, now across the river from South Philadelphia. They proceeded to Philadelphia by way of a ferry from Gloucester Point.

Mr. Wesley said of Mr. Boardman that "he was a pious and good natured, sensible man, greatly beloved of all that knew him." Mr. Boardman preached in Philadelphia for a short time. He preached in New York at different times during the following years: 1769, 1770, 1771, 1772 and 1773.

Mr. Boardman, in the spring of 1772, went to Providence and to Boston, where he introduced Methodism for the first time. When the Revolutionary War became imminent, he sailed for England, never to return. He died suddenly at Cork, where he was buried at forty-four years of age. The Sabbath before his death he preached from "Though he slay me, yet will I trust him."

His tombstone reads:

Richard Boardman

Departed this life October 4, 1782

"Beneath this stone the dust of Boardman lies,  
His precious soul has soared above the skies;  
With eloquence Divine he preached the Word to  
multitudes,

And turned them to the Lord.

His bright examples strengthened what he taught,  
And devils trembled when for Christ he fought;  
With truly Christian zeal he nations fired,  
And all who knew him mourn'd when he expired."

One week after his arrival in America, Mr. Pilmoor, writes to Mr. Wesley from Philadelphia, October 31, 1769, "By the blessing of God we are safe arrived, after a tedious passage of nine weeks. I have preached several times, and the people flock to

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--- BOARDMAN AND PILMOOR ---

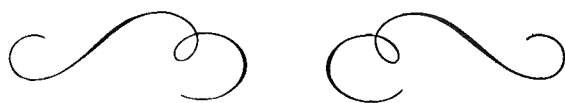
hear in multitudes. When I parted with you at Leeds, I found it very hard work. I have reason to bless God that ever I saw your face."

Mr. Pilmoor wrote another letter to Mr. Wesley from New York May 5, 1770. "It was a great trial to us to leave our native land. Our coming to America has not been in vain. The Lord has been pleased to bless our feeble attempts to advance his kingdom in the world. Brother Boardman and I are chiefly confined to the cities, and therefore cannot at present, go much into the country, as we have more work upon our hands than we are able to perform."

Mr. Pilmoor preached four months in Philadelphia and then he and Mr. Boardman exchanged. He preached his first sermon from the State House steps on Chestnut Street. Both Pilmoor and Boardman found a difficulty in becoming acclimated to the American climate. They were often sick and required treatment of a physician for whose service they were not required to pay. Mr. Pilmoor served in Philadelphia, New York, Norfolk, Virginia and in North Carolina. He returned to England with Mr. Boardman in 1774. For some reason when he came back to America, Mr. Pilmoor joined the Protestant Episcopal Church.

When the Protestant Episcopal Church in Ann Street, New York, was formed, Mr. Pilmoor became their pastor and was very useful. He then went to Philadelphia where he was the highly respected rector of the old St. Paul's Protestant Episcopal Church. Mr. Asbury in his *Journal* frequently mentions Mr. Pilmoor. The last time is dated April 3, 1814: Joseph Pilmoor is yet alive and preaches three times every Sabbath." Mr. Pilmoor is described as a tall, venerable looking man with beautiful white locks. He came down to his grave full of years and full of honors.

Harry F. Green



## A New Home

The Historical Society of the New Jersey Conference has a room in the new Conference Office Building. In this room is the society's library open to all who wish to do research with the materials owned by the New Jersey Conference. Plans are under way to have a member of the Historical Society in this room possibly one day each week. It is possible to do research at any time by asking at the main office for a key to the room.

This library contains a complete set of the New Jersey Conference minutes as well as files of information concerning special events in the churches. These files could be of greater value if each church would have someone responsible for sending anniversary and dedication programs and other pertinent information of the local churches to the Librarian-custodian of the Historical Society of the New Jersey Conference. In the library can also be found the many historical books of Methodism and of the men and the women of Methodism as well as copies of the Methodist Disciplines and Hymnals.

There are some items of special interest in the library: a Love Feast Set and a Communion Set from Hancock's Bridge Methodist Church, Love Feast Tickets issued to various people in the period of 1829-1865, a Methodist medal dated 1866 for the Centenary year, fixtures from Old Harmony Church, specifications of a Haddonfield parsonage, a small, black bust of Wesley, a loving cup used by the Trenton District Southern Group of the Epworth League, and a travelling bag of one of the early preachers. These and other articles are in lovely display cases. It is hoped that many more items will be added to the present list so that the displays may be frequently changed.

Each church has a history — ancient or modern — and each church should be represented in our new home in the Conference Office Building Historical Society library. Is your church represented?

Dr. J. Hillman Coffee,  
Librarian-Custodian

## HISTORICAL SOCIETY NEWS

Anyone may become a member of the Historical Society by the payment of one dollar annual dues to Mr. Walter B. VanSant, treasurer, 333 Poplar Avenue, Linwood, New Jersey. The Benjamin Abbott Life Membership is available by the payment of fifty dollars. This money is invested, and the income is used for the work of the society.

### EXECUTIVE COMMITTEE

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"Along the Asbury Trail," a slide story of Bishop Francis Asbury in New Jersey, has been prepared by Joseph H. Bennett, Andrew R. English, Walter B. VanSant, and Robert B. Steelman. Arrangements to have this slide story shown in any church may be made by contacting any one of the men previously mentioned.

The Groves Committee is indebted to all who have assisted on Memorial Day in placing Christian flags on the graves of the deceased ministers. This act is one small tribute to our honored "soldiers of the cross."

The Historical Society is interested in any historical information from any church: old pictures, historical records of the early circuits, and information of special events. This information should be sent to Doctor J. Hillman Coffee, 201 Virginia Avenue, Westmont, New Jersey. All editorial correspondence, manuscripts, comments, and suggestions should be sent to Reverend Robert B. Steelman, 18 Fayette Street, Bridgeton, New Jersey, or to Doctor J. Hillman Coffee.